CONTRADICTIONS OF THE QUAKERS (SO CALLED)

To the SCRIPTURES of GOD, and to their own Scriblings and vain Janglings.

ISAIA. 20.

To the Law, and to the Testimony: if they speak not according to this word, it is because there is no [morning] *light in them.*

TITUS 3. 10, 11.

A man that is an Heretick, after the first and second admonition reject: Knowing that he that is such, is subverted, and sinneth, being condemned of himself.

VVitnessed and Published BY

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The Heads of their CONTRADICTIONS.

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BELOVED,

As you love the Truth, and tremble at Error, I salute you in the Lord. About two moneths by-past, a Sort and Sect of men (called Quakers) began to stir, convene in private, and disturb the publick preaching Assemblies in this City. Among others, I was affronted by them, and the doctrine which I had taught of Christ's righteousnesse, and God's justifying every believing sinner thereby, was questioned and opposed. And being asked by some Friends to the Truth, what were their opinions in other things, I gave some brief account of what I knew, and of my further jealousies of them: remembring what Luther observed, and admonished against, That if the light of that Truth [of free Gospel-Justification] were once gone, farwell to the light, life and power of all true Christianity. Hereupon I betook my self to peruse a borrowed Volume of their Pamphlets, near thirty bound up together. The Result of which perusal is drawn up in this litle Piece, which I present to your view, and examination by the Scriptures, and the common light of reason, (which they so much cry up) As for information of those who know not their Tenents, so for the preservation of their judgments who are [illegible] yet untainted, if not the reducement of those that erre and wander from the truth. Their Errors do fret as a Gangrene, and are spred very speedily as fire upon a thatcht house into all parts of the Land. I would have charitable thoughts of some of their late disciples, back-slidden from the right wayes of the Lord; and my hearts desire and prayer to God for English and Scots is, that they may be saved. For I bear them witnesse (who are of this Quaking generation) they have a zeal of God, but not according to knowledge. And some of them may haply be raised up by the Lord, to bear witnesse against the Ranters of the times, who have extinguished all common light of nature, and would levell all with Sin and Hell. But these more subtilly and mysteriously would put out the Gospel and Scripture-light, and would burn day-light (as we say) by setting up the candle-light of reason in every man, to out-face the Gospel. It may be some of them have lived under carnal and formal Preachers, ignorant and scandalous enough, which have given them too just offence: But they take occasion hereby to scandalize the most holy Ministers, and their Gospel-doctrine.

They have not a litle advanced their opinions by glorious Frontispieces prefixed to their Pamphlets, as Truth defended: Light risen out of Darknesse: A word from the Lord: A Message from the Lord: A blast from the Lord: The Glory of the Lord: The Vials of the wrath of God: The discovery of the man of sin: The tryall of Faith: The Heart opened by Christ. and such like: But let none be deceived by these specious Titles *. Take the Bible into your hands, when you

* Latet anguis in herba.

you take up any of their Books to read. Take not all upon their word, although they call it the word of God, but will not have the Scriptures so to be called.

The Pastor of the Church at *Kilbryd* in *Scotland.*

To what height they are grown, you may partly perceive by what I received in a Letter from a precious Gospel-Minister (since I had prepared for the Presse) that one of them coming into these parts, plainly denyed the Resurrection; *and* that there was any Christ but the Christ in him: *As for Christ in Heaven, and at the Fathers right Hand, he said, that* Heaven was in his heart, *and clapping upon his breast, said,* Here is Heaven; *Whereupon being asked again concerning Christ at the Fathers right Hand, he, after the same manner clapping upon his breast, said,* The Father and I are one.

Characters of true trembling.

How far this, and the following Contradictions, is from true trembling, you may judge by the Scriptures, where you will finde true Gospel-trembling, as Quaking to be a Trembling of Humility, springing from a Gospel-root of Faith and Love. That which adoreth the fulnesse of God, and Christ in the Scriptures: That which dreads the God-head one-nes, and the Trinity of persons, or relative subsistences in the Godhead: Honors common light in its place, but prefers speciall light of Scripture-grace before it: casts out Legall Quakings and fears: is sensible of sin and the body of death: trembleth at the word of Promise, and Precept as Threatning: attends the means of grace after all Christs appointments: carrieth to prayer: rejoyceth in a Psalm of David, *and praising of God thereby: owns the gifts of the meanest Brother, orderly improved; and much more the Gift of Ministeriall Office and Officers chosen and set apart by the Church, according to the Primitive order: runs not to immediate revelations against and beside the Scripture: Questions the fleshly heart and part, but not Gods promises, or truth: Inquireth into further light, in and by the written Word: Reverenceth the Civil Powers, ordained of God, from the heart, and with due outward deportment: Feareth a vain, rash, and false oath, and sanctifieth Gods Name, in taking an Oath, when in truth, righteousnesse, and judgment, called thereunto: is sensible of carnal contradictions: and works out a mans own salvation in humble dependance upon the free good pleasure of God, to work in us to will and to do, to begin and persevere to the end: Which that it may be the constant frame of your, and my own heart and spirit, is and shall be the prayer of*

From my Quarters in *Edinburgh*, moneth first, *March* 16. 165[illegible].

Your Brother, and Servant in our Lord Jesus,

JOHN STALHAM.

The Quakers *Contradictions to the* SCRIPTURES.

(1) *Touching the Scriptures themselves.*

THey say, (a) *the Scriptures are not the word of Truth, no not condemningly, to the wicked and unbeleevers*: contrary to *Hos.* 8. 11, 12, 13. I have written to him [Idolatrous *Ephraim*] the great things of my Law, *&c.* What is written to the wicked from God, in the Scriptures, is Scripture to them, though they count it as a strange thing. *It is not*, said one, *the word of truth, but the Witnesse of Gods power.* This is a strange thing indeed! How can it be Gods witnesse, if not true? how is it true, if not the word of truth? Another saith, (b) *It is not a standing Rule to you who cannot beleeve*: contrary to Luk. 16. 29. They have *Moses* and the Prophets (for a standing rule) let them hear them, and vers. 31. If they hear not *Moses* and the Prophets, neither will they be perswaded though one rose from the dead. Here the Scriptures are asserted, by our Lord, to be a more standing rule then visions and revelations.

(a) In discourse.

(b) A few words by *F. Nayler.* P. 10.

2. *The Scripture* saith one, (c) *is other mens words*: contrary to 1 Tim. 3. 16. All Scripture is given by inspiration of God. The word of the Scripture is Gods, as is the inspiration, and because it was given by his inspiration, therefore it is, and is known to be his Word.

(c) *Francis Howgill*, Truth defended, p. 6.

3. They say, (d) *We have nothing to try men by [their doctrines and actions] but by the Letter which we call the* Bible, *or written word which is natural and carnal.* And again, (e) *Your prayer is a Chapter or verse of the Scriptures Declaration*: contradicting the Scripture, Isa 1. 8. 20. To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them. They expound, the Law, and

(d) Truth cleared by *John Lawson* p. 7.

(e) Light risen out of darkness by *R. Farnworth.*

(f) Anſ to the perfect Phariſee by *James Nayler*, p. 17.

Teſtimony to be, (f) *The Law of the new Covenant written in the heart by God, and the Spirit of Prophecy*; whereas by the Prophet it is ſet as contra-diſtinct to what is within them; as being no light, if it accords not to the Law, and Teſtimony, or Scripture word. And for any to call the written Word naturall and carnall, is to blaſpheme the Scripture, which beareth Teſtimony of it ſelf, that it is ſpirituall. ROM. 7. 14. We know that the Law, even that which is written in the BIBLE, and particularly, that *v.* 7. which ſaith, Thou ſhalt not covet, is ſpirituall.

(g) Anſ. to Perfect Phariſee by *James Nayler*, p. 15.

4. When they are charged with this great Contradiction in that they ſay, the Scriptures are not the Word of God; they anſwer, (g) *Chriſt is the Word, and if the Scriptures be the Word which had their beginning, then there is two Words*, and put us to *prove that in Scripture*; or, *that the Letter is called the Word in plain words*. When moſt plain it is, though Chriſt be the Eſſentiall Word, begotten of the Father's mind, and Wiſdom from Eternity; yet the Scriptures are the written declarative Word of God. The Law and Teſtimony is expreſly called the Word. *This word*, ISA. 8. 20. And expreſly, in plain words, *Paul's* word ſpoken from ISA. 6. is called the Word of the Holy Ghoſt and what is that but Gods Word? conſult, *Act.* 28. 25. 26. After that *Paul* had ſpoken one word, well ſpake the Holy Ghoſt by *Eſaias* the Prophet, ſaying, *&c.* Again, *Joh.* 10. 34, 35. That which is written in the Law, about Magiſtrates [I have ſaid ye are gods] is expreſly called the word of God, and the Scripture. If he called them gods unto whom the word of God came, and the Scripture cannot be broken, *&c.* where Scripture and the Word of God is all one; and that piece of Scripture, *Pſal.* 82. 6. and the word of Commiſſion, touching Magiſtrates, is all one, *Epheſ.* 6. 17. *The ſword of the Spirit*, a piece of ſpirituall Armes, *is the Word of God*, the written word, *Mat.* 4. 4. 7. 10.

(b) Anſw. to Choice Experiences by *Edw. Burroughs*, p. 9.

5. The *Saints ground of acting is not the outward Letter*, as (b) one ſaith, *but the Spirit which gave forth the Letter*. Here they ſet the Word at difference from the Spirit, ſeparating the one from the other; whereas the Spirit commands not but according to the Word, nor doth the Word command, but as ſpoken and breathed forth by the Spirit; what the Scripture ſaith,

faith, the Holy Ghost saith; compare *Psalm* 95. 7. with *Heb.* 3. 7.

6. They put (*i*) figurative glosses upon the plain Scripture, as, 1 *Cor.* 14. 34, 35. Let your women keep silence in the Church, *&c.* for it is a shame for women to speak in the Church. By woman, they say is *meant the weak* (k) *corrupt part*, and *by man, the Spirit*, in either sexe; and by the *Husband* to be askt at home, is mean't, *Christ*: contrary to the Apostles reasons in that place, from the command given to the woman sexe to be under obedience; and that in 1 *Tim.* 2. 12, 13, 14. See the place, and read it without Spectacles of a deceived fancy. And yet they are bold to say further; (*l*) *Pauls words of a Womans keeping silence in the Church, must not be taken in the Letter.* It is the *Man*, or *Head*, Christ that speaks in them, be it man or woman, male or female that speaks: But it is the *woman*, they say, (the weak judgement) *that speaks in us.* They expound 2 *Pet.* 1. 19. of Prophecy within us, and not of that in the Scripture: and when the Apostle saith, we have a more sure word of Prophecy then that voice on the Mount. *Mat.* 17. 5. They say, (*m*) *No*, to it.

(*i*) At a meeting in Edinburgh, (*k*) Light out of darknesse, by R *Farm worth.* p. 38

(*l*) A word from the Lord by *Ja. Nayler*, p. 9. (*m*) See Discovery of the man of sin, by *J Nayler.*

7. *Concerning the Trinity.*

They say, (*n*) *There is no Scripture for the Trinity*: contrary to 1 *Joh.* 5. 7. which expresly saith, There are three that bear witnesse in Heaven, the Father, the Word, and the Spirit, and these three are one: Here is a Trinity, or a Three-nes in one Essence, and one-nes of Essence in a Three-nes of subsistence plainly asserted by this Scripture (as by many more, *Mat.* 28. 19. 2 *Cor.* 13. last. *Mat.* 3. 16, 17. *John* 15. 26. and Chap. 16. 14. 15.) but all contradicted by them.

(*n*) Reply to *R. Sherlock* by R. H. p. 20.

8. *Concerning the light within them and all men.*

They say, *Christ hath purchased a light for every man* * *which leads to the Father*: contrary to *John* 9. 39. For Judgement I am come into this World, that they which see, (that is, think they see, or see but by a common light, and trust to it) might be made blind. Hence it appears, Christ came not with such a purpose as to purchase light, either common light, or to make common light, saving light for every man.

* Warning to Under-Barron by *E. B.* p. 4.

9. They magnifie the *light within them* (and which every one hath, which is no more then the light of naturall conscience, *Rom.* 2. 15. and in some men under the Gospel, a common enlightning)

lightning) above the light of Scripture; and equall it with the choiſeſt light that Chriſt or his Spirit gives to the Saints: for thus they deliver it out in their Pamphlets, (o) *This is the true Teacher*; contrary to *Epheſ.* 5. 8. Ye were once darkneſſe, *&c.* the *Epheſians* brought not the true Teacher with them into the World, either Chriſt, or his ſpirit written in their hearts, or dwelling in them, *John* 3. 6. That which is born of the fleſh, is fleſh. Yet again they ſay, (p) *The light within is life, the light in the Scriptures is death, being but outward knowledge*: when as the Scripture ſaith, *Jer.* 10. 14. Every man is brutiſh in his [own] knowledge: and *Job* 11. 12. Vain man would be wiſe, although he is born like the wild aſſes colt: and however it be true in a legall ſenſe, the light of the Scripture-law, as a Covenant of Works (made with *Adam*, and all in him, and ſeal'd up by God, with all that inſiſt upon that Covenant for life) is death, ſentencing all tranſgreſſors to death; yet take the Scriptures all together, their light is life; for the Law was given for Goſpell purpoſes, *Gal.* 3. Pointing at Chriſt, the end of the Law, *Rom.* 10. 4. and life, and immortality is brought to light by the Goſpel, 2 *Tim.* 1. 10. yea, there is inward knowledge to be had in and by the Scriptures, becauſe Chriſt and his Spirit are there, and life is there to be had, with light, becauſe they teſtifie of Chriſt, *John* 5. 39. 40.

(o) George Fox, to all that would know the way, p. 17.

(p) G. Fox Declaration, p. 15.

10. *The light*, whence they teach, they call the *Word of God* (q) *To you all, this is the Word of God*: but they will not have the Holy Scriptures ſo called: contrary ſtill to *Iſai.* 8. 20 for light without Scripture is no light. Chriſt teacheth us not to know any thing to ſalvation, but what is in the Scripture-Law and Teſtimony.

(q) G. Fox Declaration, p. 16.

11. They would ſend us to *read the Scripture in the Creatures*, as if the Creatures taught us more then the Scriptures: contrary to *Pſal.* 19. where the holy Spirit preferreth the Law of God, as a more perfect Book, then the Book of the Creatures: this indeed, declaring the glory of God in his works; but that converting the ſoul, enlightning the eyes, *&c.* And to *Solomon* in his *Eccleſiaſtes*, ſhewing all along the vanity of the Creature and its inſufficiency to lead to true happines: & to *Paul* aſſerting 1 *Cor.* 1. 21. That when by the wiſdom of this World (in all their ſtudy of the Creatures) men knew not God (to life and

(r) George Fox, Parables, or a word from the Lord to all the world, p. 5.

and ſalvation) it pleaſed God by the fooliſhnes of preaching, (a Text, a Doctrine, a Reaſon, a Uſe out of the Word) to ſave them that beleeve.

12. They ſay, *It is the light that gave forth the Scriptures, and will open the Scriptures to us; and 'tis a more ſure Word of Prophecy*, yea, *the grace that appeared unto all men*, &c. which being mean't of the light common to every man that cometh into the world, is contrary to 1 *Cor.* 2. 9. Things are revealed in Scripture that reaſon cannot reach unto, being above reaſon, though not againſt it; as Chriſt is above the Scriptures, though not againſt them. (ſ) *G. Fox* in his Parables, P. 5. 7.

13. They call this common univerſall light, (t) *A perfect light; or how could they be judged by it?* And *the firſt principle it is* (ſay they) *which will change the mind*, which is contrary to *Pſal.* 19. 7. The Law of God is perfect. The Scriptures diſcover every ſin, and every duty; It is a perfect Rule of faith and manners, 2 *Tim.* 3. 16, 17. ſo is not the light of nature, but only to leave men unexcuſable, who walk not up to it, as none doth, or can do, *Rom.* 2. 14. It is ſufficient to judge men (even that light in the Conſciences of naturall men, we grant it, it is enough to condemn men, becauſe it is partly ſmothered, and impriſoned in unrighteouſneſſe, *Rom.* 1. 18. and partly, in what men know naturally, as brute beaſts, in that they corrupt themſelves, *Jude* verſ. 10.) but it is not ſufficient to ſave men, as the light of the Scripture is in it ſelf. (t) *Francis Howgill*, in Epiſt. to Truth defended.

14. They ſay (u) *This light is pure, ſtanding out of all corruption.* Their meaning is (as I gathered from one of them in a ſhort diſcourſe) *where the judgement is renewed there is no corruption in that judgement*: Error and Truth do not dwell together in the ſame faculty of the underſtanding and Judgement; agreeable to what the (w) other ſaith, *All that do believe, and are juſtified, have no ſin nor ungodlineſſe in them*: But all this contrary to *John* 1. 5. The light ſhined in darkneſſe; and to 1 *Cor.* 13. 12. For now we (the beſt of Saints here) ſee through a glaſſe darkly: and to 1 *Joh.* 1. 8. If we (believers) ſay, we have no ſin, we deceive our ſelves, and the truth is not in us.. (u) Light riſen out of darkneſs, by *R. Farnworth* p. 24. (w) *Ibid.* p. 25. (x) Warning to *Under Barrow* by E. B. p. 7.

15. They call this (common) light, (x) *The Corner-ſtone, and the firſt principle of Religion*; contrary to *Epheſ.* 2. 20.

Christ himself being the chief corner stone: and to *Heb.* 6. 1. 2. where, among all the principles mentioned, there is nothing so low as this common light of every man.

(y) A few words, by *F. Nayler.* P. 10.

16. (y) *If thou know, own and obey it* (the common light of every man) they tell thee, *it will lead thee out of the Fall*: but believe them not against Scripture, which saith, *Rom.* 7. 7. *Paul* had not known lust, except the Law had said, Thou shalt not lust, or covet. All meer naturall light (without Scripture) will not discover Originall sin, nor the first motions of lust without consent to be sinfull. And let a man use his common naturall light and morall gifts to the utmost, where is any promise in Scripture of spirituall saving light, and grace annexed, to lead him out of the Fall, or out of his naturall state? But a threatning there is, *Gal.* 3. 10. As many as are of the Works of the Law, *i. e.* hang upon their obedience to the Law, (written in the Book, or in the heart) are under the curse; and if under the curse they are sure enough under the Fall.

17. *Touching the Law:*

(z) *F. Nayler* Discovery, P. 13.

The Leviticall Law (z) (they say) *was the Covenant of Works*: contrary to *Col.* 2. 17. The Ceremonies were Christ, and Gospel in a shadow and figure. And, *that Law which Adam had in innocency written in his heart, was not the Moral Law, for he stood not* (they say) *by the Morall Law*: contrary to *Rom.* 10. 5. *Moses* describeth the righteousnesse of the Law, that he which doth them, shall live in them: And the Law which *Adam* stood by, was this Covenant of Works: for he fell by the breach and transgression of it, *Gen.* 2. 17. In the day that thou eatest of what is forbidden, thou shalt die: perfect doing brings life, the least failing in that Covenant, brings death.

(a) Ans. to choice Experiences, by *E. B.* p. 9. 10.

18. *That is no command of God to me* (a) (saith one) *which he commands to another*: contrary to the whole decalogue, or ten Commandements, *Exod.* 20, which speaks to all in speaking to one [Thou] and to *Mark* 13. 37. What I say unto you, I say unto all, Watch. It is true some commands are speciall, as that to *Abraham*, *Gen*, 22. and that to *Philip*, *Act.* 8. 26. and such like; but what is of perpetuall obligation, touching faith and manners, is generally oblieging to one and all.

(b) In discourse.

19. *Concerning sin.*

They say (b) *Sin is not a visible enemy to a Saint*: contrary

to *Rom.*7.23: I see another Law in my members, warring against the Law of my mind, *&c.* And they that see it not, are not Sanctified in part, but are blind, and can neither see afar off nor neer at hand.

20. (c) *All the children of light are called to judge them that say the children of God are found groaning under the burthen of sin.* This is their arrogant assertion: contrary to *Rom.* 7.24. Where St. *Paul* (as from *vers.* 14. along to the end of the Chapter) speaks (in the name of all the regenerate) groans and sighs it out, Oh, wretched man that I am, who shall deliver me from the body of this death? Although the children of God do from their new birth put off the body of sin, as to guilt and reigning power; nor are they under the temptations and snares of the devil, as those who are without God in the world, yet according to *Heb.*12.1. Sin easily besets them, and presseth down by the remnants of filth.

(c) Short Answer, p. 11.

21. They say, (d) *While (or Where) sin is, there no purity can dwell*; and again, (e) *God and sin cannot dwell together in one*: contrary to 1 *Cor.* 3.16. The Saints at *Corinth* had sin dwelling in them, and the Holy Ghost dwelling in them at the same time: so had *Paul*, compare *Rom.*7.17. with 1 *Cor.*7. last.

(d) Triall of Faith by *James Parnell.* (e) A few words by *J. Nayler*, p. 25.

22. *Concerning Justification.*

They deny, *That God justifieth a believing sinner* (as one who challenged me in Publique, made out his sense in private) contrary to *Rom.* 4.5. To him that worketh not, but believeth on him that justifieth the ungodly (one void of answerable obedience to the Law, and therefore a sinner) his faith is counted for righteousnesse.

23. They affirm, (f) That in Justification, *All guilt is not onely taken away, but all filth*: contrary to *Isa.* 64.6. All our righteousnesse is as filthy rags: Although in Christ and his righteousnesse imputed to a beleever, there is no filth nor spot; yet their meaning is to confound Justification and Sanctification together: contrary to 2 *Cor.*7.1. Where it appears there is in the children of God justified, both filthinesse of flesh and spirit, in a degree, yet to be cleansed away. Justification is a change of state and relation, not of qualities, as is Sanctification begun: but they will not admit of right distinctions, and therefore are a part of Babylonish confusion.

(f) In discourse.

24. They deny, (g) *That Peter when he denyed Christ, was in a state of Justification*: contrary to Christs prayer, *Luk.* 22. 32. I have prayed for thee, that thy faith fail not.

(g) Discovery &c. by *J. Nayler*, 21.22.

25. They judge, (h) *The man of sin is discovered in him that saith, Believers are pure and spotlesse* by imputation, or *covering of Christs righteousnesse*: contrary to 2 *Cor.* 5. 21. We are made the righteousnesse of God in him. As Christ was made sin, or reckoned a sinner by imputation of our guilt (who believe) unto him; so are we made upon Gods gracious and just account, righteous persons in him.

(h) Discovery by *J. N.* p. 29.

26. They say, (i) *That no imperfect thing can be reconciled to God, is plain Scripture*: plainly contradicting *Rom.* 5. 10. When we were enemies (that was imperfection enough) we were reconciled to God by the death of his Son. It is true, in order of nature, and our application, Justification goeth before Reconciliation; but in Gods acceptance, one comes with the other in time: But their meaning is, till sin be wholly abolished in its residence from the heart, and all imperfections be done away in Sanctification, there is no Reconciliation: for that was charged upon *J. N.* that he said it (in that sense) but in pleading Scripture for himself, denyes the Scripture that makes against himself.

(i) Answ. to the perfect Pharisee, by *J. Nayler*, p. 9.

27. *Touching Regeneration.*

They say, (k) *He that believeth is born of God, without Scripture, and yet witnessed in Scripture*: contrary to *Jam.* 1. 18. Of his own will begate he us by the word of Truth; and to 1 *Pet.* 1. 23. Being born again by the Word of God, the Word which by the Gospel is preached unto us; which is the Scripture, or written Word preached, opened, and applyed for converting and begetting of souls unto God.

(k) Short Answer, p. 13.

28. *Concerning Sanctification, and Perfection thereof.*

They say, (l) *Sin dwelleth not in act, where Christ reigneth*: contrary to *Rom.* 7. 17. *Gal.* 5. 17. *Rom.* 7. 23. Sin is in action where it dwelleth; and lusting, is not that acting inwardly? and warring, is not that acting vigorously? and serving the flesh with its self, *Rom.* 7. last, is not that acting under a degree of bondage?

(l) In conference.

29. They say, (m) *Perfection of Holiness is not reserved till after death, nothing is added to the Saints after death*: contrary to *Heb.* 12. 23. The spirits, (that is, souls separated from the

(m) *Nayler*, Discovery, p. 28.

the bodies) of just men made perfect in holinesse, which is at death, or at the instant of dissolution, and immediatly after, when the spirit is separated from the body, not before. Sin is as the wilde fig-tree rooted in the joynts of a stone-wall, when the wall is taken down, the stones cast asunder, body and soul parted, then is sin pluckt up by the roots, as the roots of the fig-tree, not before.

30. The Scripture saith, *Prov.* 20.9. *who can say his heart is clean?* which interrogation hath the force of a strong negation: yet one of them boldly answereth in the affirmative, (*n*) *I can, and see all your hearts unclean.* And his book he calls (*o*) *The word of the Lord*: where is a double contradiction. 1. His setting of the word in his heart, against the word of Scripture. 2. His affirming of that which the Holy Ghost dares any man to say. And a triple arrogancy, 1. To call the word of his proud heart, the word of the Lord. 2. To attribute perfect cleanness to himself, (for, of that the Question is made.) 3. To usurp God's Prerogative of seeing all our hearts, and the uncleanesse of them. And is there not here a grosse fallacy, to say, his heart is clean, and that God hath given him a Pure heart, and clean hands (perfectly clean) &c. he hath (suppose it so) given him some beginnings of purity, I am sure, in all this boasting, here is neither a pure lip, nor pen: for the least degree of purity, makes a soul sensible of continuall impurities intermixed therewith.

(n) Short Answer to 7. Priests.
(o) p. 1.

31. *Where* (*p*) saith one, *did ever* Paul *deny perfection?* Why, what thinks he or others, of that, *Philip.* 3. 12. Not as though I had already attained, either were already perfect? and of that in *Rom.* 7.25. So then, with the mind I my self serve the Law of God, but with my flesh the Law of sin. Sure there doth *Paul* again deny perfection in such a degree as the Saints in Heaven have it, who are altogether free from the Reliques of sin, which keep down the grace of the Saints here in imperfection.

(p) Answ. to M. Eaton, p. 14.

32. (*q*) They plead for *perfection* much from that Scripture, 1. *Joh.* 4.17. *As he is, so are we in this World*: but the Apostle speaks not there of perfection (of love) answerable to Christ in degrees, for it will never be so in Heaven; but of the sincerity of our love like to Christ's, whereby (through grace) we carry it with single, plain, sound-hearted love towards God, and our Brethren

(q) Answ. to M. Eaton, p. 3

Brethren, as Christ did, and so shall have boldnesse at the day of Judgement; for uprightnesse hath boldnesse for its companion.

(r) Answ. to M. Eaton, p. 55.

33. To the Question asked of one (r) *G. Fox*, *Have ye no sin?* His answer was, *No*; contrary to 1. *Joh.* 1. 8. If we say we have no sin, we deceive our selves, and there is no truth in us. Christ dwelleth not in such a soul, who denyeth in-dwelling sin to be found in him; or, dwelling there; he teacheth none of his to make such a profession; but to say with *Paul*, It is not I but sin that dwelleth in me. *Rom.* 7. 17.

(s) Spirituall wickednes, by Ja. Nayler p. 10.

34. They are (or rather pretend to be) (s) for *mortification* and *freedom from sin*, but then they affirm it to be *perfect*, and cry out against all that teach, *sin is not perfectly mortified in this life*, to *be upholders of the devils Kingdom*: But were *Paul*, *John*, and the Apostles upholders of the Devils Kingdom? Doth the Scripture uphold the Deuils Kingdom, when it positively asserteth, *Eccles.* 7. 20. There is not a just man upon earth that doth good, and sinneth not; Or, is not the Company of Quakers, a generation that is pure in their own eyes, and yet not washed from their filthinesse? *Prov.* 30. 12.

35 *Touching Christian warfare.*

(t) Answ. to M. Eaton, p. 19.

They deny (t) Saints *to be alwayes in the warfare, for while they are in the Warfare, there is no peace, but their warfare is ended.* How contrary to *Rom.* 7. 23. I see a Law in my members warring, &c. And to *Gal.* 5. 17. The flesh lusteth against the spirit, and the spirit against the flesh, so that the Saints (in the Churches of *Galatia*, consequently others) cannot do what they would. How weak their reason! *While any warfare no peace*; not with sin indeed, but with God and Conscience there may be, and is. To be spiritually minded, as *Rom.* 8. 6. is life and peace; and in me ye shall have peace, while in the world, tribulation, saith Christ, *Joh.* 16. last.

36 *Concerning Repentance.*

(v) True discovery. p. 10.

What remorse, say they, (v) *can there be in him that doth not commit sin?* This Question implyeth a denyal of Repentance in him that doth not make a trade of sin, whereas in very deed in such as make a trade of sin, what godly remorse can be in them? But 'tis against the Scripture to deny godly remorse or sorrow in godly men, 2. *Cor.* 7. 10, 11, Now I rejoyce not that ye were

made

made sorry, but that ye sorrowed to repentance, &c. read on, and ye will finde that godly sorrow wrought in the Corinthians a precious and godly fear (among others gracious effects) but what fear and trembling have these Quakers, who disclaim a godly remorse or sorrow : Sure they are tremblings that drive from God, and lead not unto God and godlinesse.

37 *Of the Word, and means of Grace.*

I deny (w) (saith one of them) *that God did ever, or will ever reveal himself by any of these things thou calleſt the means* (which were spoken of before, as *reading, hearing, prayer*, or *the Saints conditions*) Hence he plainly denyeth, 2. *Tim.*3.15. From a Child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. And, *Rom.*10.17. So then, faith cometh by hearing, and hearing by the Word of God. And, *Luk.*11.13. How much more shall your Heavenly Father give the Holy Spirit to them that ask him? With *Jam.*1.6. If any man lack wisedome, let him ask it of God.

(w) Standard of the Lord, by *C. Atkinson* p.22.

38 *Concerning Baptism.*

(x) *We are against sprinkling of Infants.* Their meaning is, they are against all outward Baptism, by sprinkling, or dipping, or any application of Sacramentall water to them : Contrary to *Acts* 2.38,39. Be Baptized every one of you, *i. e.* you and your Children : for, the Command reacheth as far as the Promise. The Promise extendeth it self to Children ; they are part of the Saints of the Church of *Corinth*, 1.*Cor.*7.14. if but one of the Parents be a beleever, and a Church-Member.

(x) Answ: to M. *Eaton*, p.26. 28.

39 *Concerning the Lords Supper.*

The *Lords Supper* (however outwardly, orderly, purely administred, for they make no difference that I can find) *is* (y) saith one of them, *a Carnal Invention*; as Contradictious to Scripture, 1.*Cor.*11.23. I received of the Lord, that which also I delivered to you, &c. as his reason is weak, *because he wanted that assurance which he expected at the participation of that Ordinance*: for, although the Corinthians received it unworthily, to their corporall visitation and correction, with desert of worser judgment; yet the Ordinance was the Lords Supper, notwithstanding their abuse of it: and every Ordinance of the Lord remains firm in it's Institution, while yet it is in-

(y) Heart opened by Christ, p.8

effectuall

effectual to many a one who outwardly partakes of it. How absurd is that which is said by another, (z) *The bread which we break is carnall*; contrary to 1.*Cor*.10.16. The bread which we break, is it not the communion (doth it not signifie and seal up, to us that believe) the communion of the Body of Christ? for, although it is Bread in the nature and substance (as is the Wine) yet it is spirituall in the Institution, end and use, during the use of it in that Supper of the Lord.

(z) Light out of darknesse, p.23.

(a) He expounds our shewing of the Lords death in his Supper, till he come, to be *but shewing of him till he came to them again after his death at his resurrection, and then the shadow was put away*: Whereas *Paul*, 1. *Cor*. 11. 26. after Christ was raised from the dead, and ascended, holds forth the Institution and use of it, till the Lord come, when? and how? even till he cometh visibly and gloriously from Heaven again in the clouds, as all his commandments about Worship and Order are to continue till that time. 1.*Tim*.6.13,14. I give thee charge, &c. that thou keep this commandment without spot, unrebukeable, untill the appearing of our Lord Jesus Christ. And it stands with the reason and end of the Lords Supper to be continued till that time be. It is a memoriall of Christ absent in the body, but when he comes bodily, there shall not be such need of this Ordinance of remembrance any longer.

(a) Light out of darknesse, by *Rich. Farnworth* p. 16.

41 *Touching Prayer,*

We are against Publick Prayer, (b) These are their very words: expressely contrary to the order, 1. *Cor*. 14. 14. that Prayer in the Church (which is a visible publick society of Saints) be in a known tongue: The Apostle is not against Publick Prayer (rather for it, in every place, 1.*Tim*.2.8.) but prayer in an unknown tongue, which others understand not, and so could reap no benefit thereby.

(b) Ans. to M. *Eaton*, p. 26.

42 *Of singing.*

(c) *We are against all your* Davids *Praises and Prophecies in meeter*: contrary to the Scriptures, which requires singing of Psalms, and Hymns, and Spirituall songs, *Eph*.5.19. so it be in a known tongue, 1 *Cor*. 14.15. with understanding, that is, to others understanding. And, why may it not be translated and sung in English meeter, as translated and read in English prose?

(c) Answ. M. *Eaton*, p. 26.

And

And, why not supe in English verse among the English, as it was in Hebrew meeter, or Poetry by the Hebrews?

43. *Of Elders and Ordination.*

(d) *Ordaining* (or setting apart) *of Elders was not by man*: contrary to *Act.* 14. 23. where by the direction and assistance of the Apostles, with the consents and suffrages of the Churches, Elders were ordained, or set apart to office, in every Church. And *Tit.* 1. 5. For this cause left I thee in *Crete*, that thou shouldst ordain Elders in every City, as I had appointed thee, that is, to take along with him the Election, Prayers and Fasting of the Churches, as himself practised every where, where he came. For, he held up the same way in every place, 1 *Cor.* 4. 17, and 7. 17.

(d) Discovery, &c. by *Keyler* p. 38.

44. *Of Ministers Maintenance.*

The Apostle (e) (say they) *had a free spirit, and was chargeable to no man*, 2 *Cor.* 11. 9. which is mounted up against Ministers taking any Maintenance: whereas the Apostle in that place, speaks of his freedom, and not being chargeable only to the *Corinthians*, that when he was present *with them*, he was chargeable to no man, that is, *among them*. But what saith he, *vers.* 8. preceding; I robbed other Churches, taking wages of them, to do you service: and in the same 9. *vers.* That which was lacking to me, the brethren which came from *Macedonia* supplied.

(e) Light out of darkness, by R. F. page 16.

45. *Of immediate calling, and infallibility.*

They pretend to an *infallible judgement*; and to a *calling* not *by man*, but immediate, such as the extraordinary Officers, *Prophets* and *Apostles had*. *Whom God sends* (f) (say they) *he sends forth immediatly*: contrary to *Gal.* 1. 1. There *Paul* speaks of a sending of man, that is unlawfull, and a sending of God by man, that is a mediate lawfull call, which *Timothy* had by him, *Act.* 16. 3. and Elders by the Churches (as before, *Act.* 14. 23.) And a sending immediately by Jesus Christ, without the assistance of the Churches votes and prayers, such a call *Paul* had to be an Apostle, at the first: though afterwards he was separated, confirmed, and sent forth to further work (together with *Barnabas*) by the Prophets and Teachers of the Church at *Antioch*, *Simeon*, *Lucius*, and *Manaen*, who when they had fasted and prayed, and laid their hands on them, they sent them away,

See warning to underBarrow by *R. B.* p. 4.

(f) Short Answer. P. 17.

away, *Act.* 13. 1, 2, 3. and these sent forth, in a mediate way partly, are said, *verse* 4. to be sent forth by the Holy Ghost.

(g) Glory of the Lord, page 6.

46. Yet (g) They dare say, *Now we see their mediate call is Carnall*: A mediate call they condemn not only in some people, who make a carnall choice, of carnall men, by the hands of a carnall, common, forreign Eldership, but in all; Their reason being mounted against any mediate call whatsoever, for *mediate* (they say) is *carnall and naturall*: contrary to the current of the Scriptures, which attributes the orderly-mediate call, by man to God, and holds it forth to be Gods call, and the Holy-Ghosts call. Compare but *Acts* 14. 23. with chap. 20. 28. The Elders were called by the Churches election and consent, in token whereof they lifted up, or stretched forth their hands (as the * Word there for Ordaining signifieth) and the Elders of *Ephesus* (called as others were in every other Church) are said to be made Bishops, or overseers, by the Holy-Ghost.

* χειροτονήσαντες. Se the *Geneva* Bible in English upon the place: Se also 2 *Cor.* 8. 19. καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν, who was also chosen of the Churches.

47 *Of Immediate Teaching.*

(h) Reply to R. *Sherlock* by R. H. page 9.
(i) pag. 26

They pretend to be immediately taught. *The Teaching of God*, (saith one (h) of their Doctors) *is immediate in the least degree*; and (i) call's him *an enemy that dares say the Prophets studied the Word*: whereas *Daniel*, chap. 9. 1. tells us, he understood by Books; &c. and yet his Prophecy came not by the will of man: for one Prophet sometimes took out the minde of God from another Prophet, and that without stealth too. But what is it for them to say? (k) *The Gift of God is a free gift, it is not studied for: for if it were studied for, it were not a free gift*: Seeing God giveth gifts of knowledge and utterance &c. by study, meditation, conference; and they that have not the gift of meditation, and a mind to study, are not likely to receive the gift of ordinary revelation of Gods minde, 1. *Tim.* 4. 14. Assoon as *Paul* had advertised *Timothy* not to neglect his gift, he bids him meditate on these things; give himself wholly to them, that his profiting might appear to all. God breatheth as well in meditation as in raptures. Before *Jude* wrote his Epistle, he gave all diligence to write it, *Jude*, ver. 3. (l) The *objection* from

(k) pag. 29

(l) pag. 30

from [illegible] for that is not spoken of Preaching, but of occasionall suddain answers, at their conventions before the Adversaries. They that cannot fore-see and fore-cast what to answer, because they know not what will be the Interrogatory, may expect the more immediate assistance: But if a man know before hand what they will interrogate, it were expedient to study, how and what to answer, *Prov.* 15. 28. The heart of the righteous studieth to answer: see chap. 16. 23.

48 *Concerning Questions.*

(m) Their Novices have learnt of them to say, *Questions are of the Devil, because the Devil once questioned Eve*, whereas notwithstanding that, it is the minde of God, that people should ask questions of their Ministers, *Mal.* 2. 7. Ministers should Catechise people, *Gal.* 6. 6. Wives should ask their Husbands at home, 1 *Cor.* 14. 35. And every one, *Jerem.* 6. 16. should stand in the way, and see; and ask for the old paths, where is the good way? that they may walk therein. Questions are good or bad, as they arise from a good or bad principle, and are propounded for a good or bad end. Christ himself asked questions from a good principle, and for a pious end, when his Adversaries questioned him from a corrupt principle, and for naughty purposes. Let Novices read *Luke* 2. 46. and *Matth.* 22. many verses, and learn the differrent complexion of questions, vers. 17. a tempting question, vers. 18. a reproving good question, ver. 20. a wise question, ver. 28. an ignorant question, ver. 36. another tempting question, ver. 42. a learned question, ver. 43 a growing, edifying question, ver. 45. a convincing, silencing question.

(m) In discourse.

49 *Concerning civill Honour.*

(n) They say, that civill tearms of Honour, and Gestures of civill reverence, are not to be given to Magistrates, Ministers, or Superiors (by reason of office) in the State or Church, scarce in the Family: For if *Matth.* 23. 9. 10. be meant, as they take it, the servant must not call his Master, Master: nor the childe his Father, Father: But Christ speaks against Dependance upon any man, for that determination of judgement and conscience, which only his Father and Himself can give by the Spirit: none being absolute Father, or Master, but God the Father, and Christ, with the Spirit. Whereas in cases of civill respect, the Scripture

(n) In discourse.

 alloweth

alloweth the Titles [illegible] Gods also; of this latter, see, *Psal.* 82. 6. and of the former, *Abigails* respect to *David*, 1 *Sam.* 25. ver. 25, 26. And the Titles of Fathers, and Teachers, 2 *Kings* 2. 12 and chap. 5. 13. of Masters, *Eccles.* 12. 11. while they depend upon One Shepheard, Christ Jesus, who is above them all. The words of the wise are as goads, and as nails, fastened by the Masters of the Assemblies. But their opinions, and practises hereanent, are contrary to the fifth Commandment, and the practises of the saints in all ages hitherto.

50 *Of Swearing.*

(o) Glory of the Lord. p. 10

(o) They *take up* Christs words, *Matth.* 5. 34. *Swear not at all*; as they do other Scriptures, against his meaning, as if they did absolutely inhibite all oaths before a Magistrate: wheras first, he forbids oaths, only, by creatures, Heaven, Earth, a mans head, &c. The same meaning hath *James*, chap. 5. verse 12. secondly, as appeareth ver. 37. he forbids not only swearing by creatures, but all oaths (though himself be called to witness) inordinary communication; and let your yea, be yea; and your nay, nay. And that is the furthest I finde (p) one of them carry the sence: *Art thou come to yea and nay, in thy common occasions?* It may seem he doth allow of an oath upon urgent and weighty occasions, and so seemingly (if not more) contradicts his fellow, who contradicts the Truth.

(p) A few words by *J. Nayler.* page 16.

And let this lead us to their self-Contradictions, a tast whereof followeth,

1 *Anent the Scriptures.*

They say *Scriptures are within them, and they own them in the life and sence of them*. And yet by their Contradictions, afore-mentioned, it plainly appears it is not so. For either they have not the Scriptures within them, or the *Spirit*, who is one with the Scriptures, must contradict himself, which is Blasphemy to think. And therefore let the contradiction lye upon themselves, who say they speak all from the Spirit, that speak the *Scriptures*, and yet have bene found to belye the *Scriptures*, and the *Spirit* also.

(a) A paper sent into the world. page [illegible]

(a) 2. They deny the *Letter of the Scripture, to be Scripture*, and they *deny them that have told them so*: and yet stick to the Letter, *Matth.* 23. 8. Call no man Father, and ver. 10. neither

be

be ye called Children of the Saints (saith one) had the witness of their souls to look in the Letter: yet presently he quotes the Scripture-Letter for the Beleevers witness in himself, 1 John 5. 10. *He that beleeveth hath the witness in himself*; not in the Letter only 'tis true; but the Spirit speaks it, first in the Letter of the promise, and then in the counterpane of his writing and witness he speaks it, and it is to be read in the Beleevers heart. (b) A few words by J. Nayler p. 11.

3. They say, (c) *the word nigh in the heart and mouth doth not oppose it self, but is one with the Scripture*: therefore the words, in the heart, which doth oppose it self and the Scripture is not the word of God. And as before was delineated that their assertions oppose the Scripture; so in this apparently they interfere, that sometimes they speak for Scripture language Thou, and Thee: *Where (saith one (d)) dost thou finde any other language in the Scripture, but thou, and thee to a particular*; and yet he, and others of his sect, cryes down the Letter altogether as no Scripture. (c) Few words by J. N. p. 7. (d) Ibid. p. 14.

4. *The Scriptures* (e) they say, *was given us by inspiration, and by inspiration are to be understood again*: Here is a self contradiction: for if it was given us, it was given us to be read: A man must first read the Scriptures, or hear them read, before he can understand them. There are two Mediums then, or wayes mediate, whereby the spirit inspireth the understanding of the Scripture; The Word written, or the Penmens writing of it, and our reading of what they Penn'd and wrote: and by the spirits blessing of our reading to us, and of them to our reading they are understood, which is not meerly by immediate inspiration. (e) Answ. to M. Eaton, p. 16.

5. *The Scriptures we own* (f) (say they) *to be true in themselves, as they were given forth by the Spirit of Truth, which ruled in them that gave them forth.* And again, (g) *We own them to be a Declaration of Truth.* If so, then they must own them in the true meaning, but that they do not, as appeared before in their Scripture-contradiction. Who, that hath not a vitiated palate can tast that interpretation, without spitting it out? 1 Cor. 14. The Husband to be asked at home, that is, Christ. And the woman that must speak, is the weak womanish corrupt part in thee. How will a sound judgement relish, that (f) Light out of darkness, by R. Farnworth. p. 11. (g) p. 13.

which

which is added, (b) *They are ignorant of the life of Scriptures, that are ignorant of the letter, and yet this letter is without life?* If there be life in the Scriptures, how can the letter be without life, to him that believes on Christ for life by them, as one great means of life.

(b) p. 18.

6. *I came not* (i) (saith one) *with inticing words, neither what I had gathered out of the Scripture, from without me; but to declare the word of the Lord, and not to speak my own imaginations and conceivings*: yet they call the Scriptures the Declaration of Gods Word: and if he came to declare the Word, he came with Scripture: But he came not with Scripture, or what he had gathered out of it, therefore he came with the visions of his own brain.

(i) Warning to Underbarrow, by E. Burroughs. p. 2.

7. (k) They call the Scriptures, *the worlds touchstone*, and yet they say, it *is not the word of Truth to the world*: then 'tis either no Touchstone to the world or a false one: if the latter, 'tis Scripture-Contradiction, if the former, 'tis self-Contradiction.

(k) In a Letter, & in discourse.

8. *Which of the Saints had the witnesse of their souls union to seek in the letter* (saith (l) one of them) yet presently he quoteth the Scripture letter for the witnesse: 1 *Joh.* 5. 10. *He that believeth hath the witnesse in himself*: not in the letter only, as was said before, but yet the spirit is in the letter, and given by it: nor could any man know, that he that believeth hath the witnesse in himself, but by the letter of that place in *John's* Epistle.

(l) A few words by *J. Nayler* p. 11.

9. *He that believeth* (m) (they say) *is born of God without Scripture*: yet take their words and meaning together; *let all see* (say they) *whether we do not set the Scripture in the heart of every one.* If the Scripture be in the heart of every one; sure he that believes is born of that seed; so saith the Scripture, 1 *Pet* 23. 25. so say they, and yet unsay it again.

(m) Ans. to seven Priests, p. 12.

10. *Of hearing the Word.*

They say (n) and say truly, because the Scripture saith so, (*John* 8. 47.) *They that are of God hear his word; and they that hear his word, hear his voice*: yet they deny the hearing of Ministers that speak this Word, which at first was immediately spoken, and inspired.

(n) Answ. to M. Eaton, p. 46.

11. *Concerning the light within them.*

They deny that in *Joh.* 1. 4. and 9. to be meant of naturall light:

light: and yet (o) one of them acknowledgeth, *he lived till the 16. year in his naturall life*: but what had he all that time more then the naturall light with which every one cometh into the World? They say, (p) *Every man is enlightned*; and yet call some people, *ignorant, simple, and blind people*. And again, (q) *In the ages past Christ was not revealed, every man had not that light*: but they had the light which every man hath that commeth into the World; what is that then more then naturall, or sparkles of the light of *Adams* heart which he had before the Fall, and which being forfeited upon the Fall, are, from common mercy, goodnes and bounty of God, given back to *Adams* Posterity?

12. (r) They magnifie the light that every man hath who commeth into the World, as *the Law written in the heart, to judge and condemn all sin*; and *therefore the day of Judgement is come*: And yet they call (s) the light of naturall men *filthy waters*, and yield it, (t) that *every man in his first state* (since the Fall) *is a beast*; How then, by the first writing of the Law upon stony hearts, can every sin be discovered, till a fleshy soft heart be given? especially when (u) 'tis granted by them, upon *Adams* Fall *pure Reason was destroyed, and corrupt reason took place, as it doth this day in every naturall man*: yet elsewhere they say, *the light that every man hath, is pure light*: but anon (w) they say, *The waters wherein the Merchants of Babylon traffique, is the light of the first nature*: and again they affirm, (x) *Every man in his first birth and state may see himself to be naturall, but is not able to judge of the things of God.*

13. (y) One of them saith, *The light within is life, but the light of the Scriptures is death, being but outward knowledge*: yet (z) another saith, *The Scriptures are as unity, and so are all they that love the life in them, in their measures.* There is life in them then, they are not death altogether as his Father or Fellow would seem to assert.

14. (a) One of them disparageth the *light of knowing God, and the Father, and the Spirit, and Christ and the Gospel by the Scriptures, because men had never known them but by the Scriptures.* One would think this to be rather a commendation of the Scriptures, and that his disparagement contradicts his commendation; as his after commendation, (b) *that the Scriptures came*

(o) Hear opened by Christ, p. 7
(p) The Vialls, p. 1
(q) The Vialls, p. 8
(r) Returns to a Letter by Ben. Nicholson, p. 3. Message from the Lord to the Parl. p. 1.
(s) Returns to a Letter, p. 7
(t) *Ibid.* p. 9
(u) *Ib.* p. 16
(w) Blast from the Lord, by Ben. Nich. p. 7.
(x) Particulars concerning the Law, by John Camm, p. 8.
(y) Declaration by G. Fox, p. 15.
(z) J. Naylor, to all vain Janglers.
(a) Declaration, by G. Fox, p. 150.
(b) P. 16.

came from the light and life, contradicts his disparagement *that the light within was before the Scriptures*. It is true, the light within Christ was before the Scriptures: but there is not any light we have in us to salvation was before the Scriptures; And it is the light within us, not that within Christ (onely, if at all) that they extoll above the light of Scripture.

(c) Few words by J. Naylor. Page 8.

15. *The least degree of light manifested in the creature* (c) (saith one) *is perfect in its measure, and its self.* If it be perfect both in its measure, & in its self, then it is every way perfect. But how can the least degree be the highest degree? and how is the least degree more then an imperfect degree? For the highest degree is only perfect in measure, quantity, and degree, and the lowest degree onely perfect in respect of its truth, and sincerity.

16 *Concerning sin.*

(d) To discourse. They say (d) *Sin, is no visible enemy.* If it be not visible to themselves 'its because they are very blind: but they can see sin in others, whom they call saints; and to more then to the saints their sin may be visibly discovered in the contradictions.

17 *Concerning Christ.*

(e) In discourse and in a Letter They hold (e) *Christ to be in all, yet none to be in Christ but themselves.* If they themselves be no more in Christ, then Christ is in all, in a saving way, they will be at as great a loss for salvation as the Heathen of old, who (notwithstanding Christ-God, by the sparkles of the light of nature, and works of Creation and Providence, was not far from every one of them, *Acts* 17.) were all their dayes without Christ-Mediator, without hope, without the true knowledge of God in the world, *Ephes.* 2. 12.

Concerning Justification.

(f) Discovery by J. Naylor, P. 38. (g) P. 29. 18. One of them saith, (f) *His sins, who is once covered, are not dayly to cover*; yet the next page (g) he saith, *what Christ did formerly upon the Cross for his people, he doth the same now, and so is the same yesterday, to day, and for ever.* Now [to day] holds forth a daily vertue (in all the present time of the New Testament) of his Cross for covering as for crucifying of sin, for pardoning, as subduing it.

(h) Answ. to Perfect Phatisee by J. Naylor, p. 8. 19. I own no other Christ (saith the same writer (h) *but that which suffered at* Jerusalem, *and by him I am saved from my sins*; yea in the next page, (i) *what righteousness Christ hath performed without me, was not my justification, neither*

(i) P. 9.

was I saved by it: Now sure it is, he that was not saved meritoriously, by Christs suffering at *Ierusalem*, is not, nor ever shall be saved efficatiously by the application of Christs saving vertue. And he that casts off Christs saving righteousnesse performed without him for Justification, can give no evidence to others, nor get or keep a true evidence for himself of being saved in a way of Regeneration, and of Christ within him, the hope of glory. And he that will not admit of distinctions in this, as other cases, must and will inevitably be involved in self-contradiction, and confusion.

20. *Of immediate teaching.*

They clamour, (*k*) *That the Gospel we preach, is from man, and by man: from the Printers and Stationers, but theirs is immediate altogether, for they are taught of God, and* (*l*) *the Teaching of God is immediate in the least degree:* And yet they deliver out all their revelations (as they call them) by writing; and they print at one time, more then they speak at a time; and it comes to our hands by the Printers and Stationers. Here they allow in themselves that which they condemne in others, and in themselves also: for, if the *teaching of God, in the least degree be immediate*, then theirs is not the teaching of God, by Books and Papers: or, why do they write or print any thing? Why do they not leave others to be as immediately taught as themselves, without any pains and labour? And what comes their boast of immediate calling and teaching to, when as they take their light (as they call it) one from another? (*m*) *Edward Burroughs* acknowledgeth he was formed to Quakerism by *George Fox*; who please may read his account, to that effect.

(*k*) Truth defended by *E.B.* p.10

(*l*) Reply to *R. Sherlock* by *R. H.* p. 9.

(*m*) Warning to *Underharrow*, p. 34.

21 *Concerning Perfection.*

They think and professe themselves *perfect* beyond other Saints, and yet professe *trembling* and *quaking*, as under a spirit of bondage, at the foot of mount Sinai: and they (*n*) call *Moses* a *Quaker* to be imitated. Now, so far as he was under a legall administration, he is not to be imitated, in exceeding fear and quaking, upon a legall account, by any that have received the spirit of Adoption, *Rom.* 8.15.

(*n*) *R. Farnworth* p. 14.

22. (*o*) They pretend to perfection in Sanctification, and yet they say, *they have sin dwelling in them*. But though sin dwelleth in them, *it dwelleth not in act*, they say: it seems it is

(*o*) Paper sent into the world, p.7

(*p*) In discourse.

asleep, or their Sanctification is asleep, and their perfection a sleepy perfection.

23. *of Quaking.*

(p) R. Farnworth reply, p. 5.

(p) They professe Quaking and trembling, after the manner of *Moses, Habakkuk, Job, David, Paul* and others, and yet are some of them the most bold daring creatures that ever I heard speak, or observed to put pen to paper; and will stand (in an evill cause) before Magistrates without Quaking and fear.

(q) Paper sent into the world, p. 7.

24. (q) They *deny all them that deny Quaking*, and say, *Moses* was a *Quaker*; [redacted] will not be called Quakers: but say the term is put upon them in scorn.

(r) Discovery, &c. by J. Naylor p. 6.

25. *Concerning growth in Grace.*

(r) They say, *They witnesse the Saints growth*, and *the time of pressing after perfection*; and yet exclaim against those that say they are not perfect, and without sin in this life.

(s) Ordinary discourse, &c

26. *Of Forms of Religion.*

(s) They pretend to be against *Forms*, and yet take up a *Form* of keeping on the Hat; a *Form* of Words, *Thou*, and *Thee*, a *Form* of silence, *&c.* And these, as may easily be observed, with too much affectation, which their Novices easily learn of them.

(t) R. Farnworth, reply, p. 8.

27. *Touching the fruits of the Spirit.*

(t) They say, *They own the fruits of the Spirit*, yet walk they do in the manifest fruits and works of the flesh; as debate, strife, emulation, hatred, turbulent contestations with Ministers in publique, scoffs at their raising a verse, motives, tryalls, uses, points, reasons; making no difference of any that are not of their judgement: But if they call them friends, as they do others in common, (u) they say it is in the *sense that Christ called* Judas *friend, and him that had not on the wedding garment.*

(u) Ibid. p. 15.

28. They say, they are for *Humility and love*; and yet deny common courtesie to equalls, and due outward respect to Superiors, who though they are their fellow-creatures, in some sense, *Acts* 17. All being at first made of one Blood, yet they are raised up by God in degree of Honour, Power, and Place above them: and if they then say they honour them in their hearts, who will believe them, while they deny outward civill Honour, of Words, Gesture, and Behaviour to Magistrates, and others?

29. *Concerning Ordinances.*

(u) *Praying in Families*, they say, *they own, with reading and instructing of Children, and bringing them up in the fear of the Lord*: and *teaching according to the Apostles doctrine*, they would seem to own; yet some have given over the course of Family prayer ordinarily Morning and Evening, and at Meals, assoon as they took up Quakerism: Nor do I hear of any teaching of children but what leads them to an imitation of their new Forms. They would pretend (w) *to own all that is Gods*, Baptism, the Lords Supper, Church-Fellowship, Sabbaths, &c. But 'tis in a sense contradictious to the light that ever truly they had, or can have, or hold from Scripture.

(u) Short Ans. to 7 Priests. p. 19.

(w) Spiritual wickedness by Ja. Nayler p. 8.

30. *Of Speech and silence.*

They sit silent for an hour, or half, or quarter; and when others in (though not of) their company speak freely, they *check* it (x) with this, *In the multitude of words there cannot want sin*, (or the like saying) and yet (y) they are in their writings of Letters, and Printings of Pamphlets full of Tautologies, and needlesse nauseous repetitions.

(x) In discourse,

(y) See J. Nayler, E. Burroughs, R. Farnworth Books, and others.

31. *Of Elders.*

(z) They write, *That the ordaining of Elders is not by man*: and yet they say, *it was by the Spirit in the Apostles*: Now if the Spirit made use of the Apostles (as of the Churches, *Act.* 14. 23.) to ordain, that is to set apart the Elected persons; the ordination was (and may be still, and is where Gods order is observed) of God by man, for the Apostles were men, though furnished with the Spirit.

(z) Discovery by J. N. P. 38.

32. *Of Conscience and Laws.*

There must be no Law concerning Religion, (a) they determine so, yet admonish Rulers thus, (b) *See that your Laws be according to the conscience of every man*: By this it seems there is no Religion in the Conscience, or else why should there not be Laws according to Religion, aswell as according to the Conscience?

(a) Glory of the Lord, p. 13

(b) Ibid. P. 14.

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